



"THE GOSPEL MUST FIRST BE PUBLISHED AMONG ALL NATIONS."—Mark xiii. 10.

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RECENT EUROPEAN WARS AND THE BIBLE SOCIETY.

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When, in July, 1868, the Pope's bull was issued for the convocation of the Vatican council, a remarkable variation was noticed in the language used by Pius IX. as compared with that of all former bulls issued on similar occasions. The difference was this, that whereas in those former bulls the Catholic princes of Christendom were always summoned to attend, in the summons to the Vatican council papal ecclesiastics alone were cited. The omission was too remarkable to escape notice, and among those who drew attention to it was the well-known M. Veuillot, editor of the Romish journal "L'Univers," in Paris, who said, "The bull does not invite sovereigns to sit in the council. The omission is remarkable. It implies that there are no longer Catholic crowns—that is to say, that the order in which society has lived for the last thousand years no longer exists. What has been called the Middle Ages has come to an end. The date of the bull is the date of its death—its last sigh. What a change since the days of the last council!" When the call to Trent went forth in the middle of the sixteenth century, the only doubtful crowns were those of England and Sweden. But now (in the latter half of the nineteenth) the word on every hand was, "There are no Catholic princes." The old English crown was now represented by two monsters of power, the British Empire and the United States. Two other monsters had come up, Prussia and Russia. Spain was fallen, Poland was extinct, Italy was hostile, Austria was enfeebled, France was strong but not sound. "There were no Catholic states."

Such language marks an era in the history of Europe, especially when we couple with it another fact. If the Pope has to admit in his bull of summons to the council that there are no longer any Catholic states, the attentive reader of the Bible society's reports for some years past, will have noticed what is by no means unconnected with the other fact, viz., that there is no longer a government in Europe

that bars and shuts out the Bible, or that forbids the action of the Bible society within its borders.

Till within a recent period, most of the Roman Catholic governments on the Continent were in the habit of making concordats with the Court of Rome, by which they bound themselves, among other things, to keep out all books prohibited by the church, and first among these was generally the Bible in the common tongue of the people. At the present time, however, not a government in Europe will make such a concordat; and if asked the reason, they would probably all reply that the results in the past of such subservience to the Court of Rome had been the reverse of satisfactory, and that past experience had led to the conclusion that whatever evils might attend the free circulation of the Bible as set forth in papal prohibitions, they could hardly equal those that had attended the policy of repression and prohibition.

A free Bible throughout Europe! The fact marks a great and blessed change, and very interesting is it to notice the steps that have led to its accomplishment. The great political upheavals of the Continent have been the chief agencies in opening countries for the entrance of the sacred volume, for war and revolution have again and again proved to be God's ploughshares, turning up the furrows, often with the confused noise of the warrior, and garments rolled in blood, that afterwards God's servants might follow, and, in the furrows thus made, sow the incorruptible seed of the word. Let us look at some of the great movements that have occurred within the memory of the present generation.

THE CONTINENTAL REVOLUTION OF 1848.

"The year 1848," says Mr. Justin McCarthy, "was an era in the modern history of Europe. It was the year of unfulfilled revolutions. The fall of the dynasty of Louis Philippe may be said to have set the revolutionary tide flowing. . . . In almost every European state revolution reared its head fiercely, and fought out its claims in the very capital under the eyes of bewildered royalty. The whole of Italy, from

the Alps to the Straits of Messina, and from Venice to Genoa, was thrown into convulsion. There was insurrection in Berlin and in Vienna, the emperor flying from the latter city as the Pope did from Rome. In Paris there came a red republican rising against a republic that strove not to be red, and the rising was crushed by Cavaignac with a terrible strenuousness that made some of the streets of Paris literally to run with blood. It was a grim foreshadowing of the Commune of 1871. Hungary was in arms. Spain was in convulsion. Even Switzerland was not safe. The two European countries which, being tried by it, stood the test, were England and Belgium, though the contribution of our own country to the general commotion was to be found in the Chartist demonstration on Kensington Common, which happily passed off harmlessly, Prince Louis Napoleon, afterwards Emperor of France, having been one of those who volunteered to act as special constable in defense of order." A rising also took place about the same time in Ireland, but this, too, proved an abortive attempt. Though, however, this great revolutionary hurricane caused nearly every European throne to rock, it also swept away the barriers that excluded the Scriptures from many of the countries on the Continent.

A way was opened for the Bible society into the Austrian Empire, as well as into Italy, so long the stronghold of clerical despotism. Though in the report of 1849 it is said "that little or nothing can be done in the way of distribution in Austria," in the report of 1850 it is stated that on the close of the war in Hungary, an agent of the society, Mr. Millard, was permitted to visit that country; while in 1851 the prospects are said to be brighter in Austria itself, and that about 5,000 copies had been circulated. True, the door so auspiciously opened was closed the following year, but not till a circulation had been effected of over 36,000 volumes among a people who were eager to receive the word of God, and whose desire to obtain it has been described by Mr. Millard as a "rage" and a "famishing." The society's active agent had to quit the Austrian empire, and 25,000 copies were seized by the authorities, the result, as was believed, of Jesuit intrigue, though the books were afterwards given up on condition that they were taken out of the country. Placed on a military wagon, with an escort of soldiers, the precious, but, in Jesuit eyes, dangerous books were taken over the frontier into Prussia and deposited at Breslau, while Austria was to undergo further trial and humiliation, and then again open her gates to the Bible.

In Italy the movement of 1848 led to very remarkable and unprecedented results. Pope Pius IX., who had begun his reign with promises of liberal rule, soon found himself surrounded by forces which he could not control, and he had to fly from revolution in his capital, escaping, as was said, in the disguise of a livery servant on a coach-box. The following year the report of the society stated that 3,000 New Testaments had been printed in Florence, and 4,000 even in Rome itself, the first copies ever printed in that city for the Bible society. But before the latter could be all circulated, the Pope, with the aid of the military power of France, was brought back to Rome, and the old intolerant *régime* was re-established. When,

however, the city became invested by the French forces, the books were placed in the custody of the American consul, who kindly took charge of them and placed them under the seal of the consulate. After endeavouring, but in vain, to lay hands on these dreaded volumes, the papal government at length agreed to *purchase* them, and thus 3,642 copies of the Italian New Testament, printed in the city of Rome, became the property of the Pope, who paid the full amount of their cost, an arrangement for which the society was indebted to the Hon. J. Cass, the American minister at Rome. This was the first time in the history of the Bible society that a Roman pontiff became a purchaser of its books, though with what intent it is not difficult to surmise, for it certainly was not with a view of circulating the volumes. The society, however, was no loser by the arrangement, as with the money from the papal exchequer a fresh edition of the Italian New Testament could be printed.

SPANISH REVOLUTION OF 1854.

In 1852 a concordat had been signed between the Pope and Spain, but the nation rose up against the despotism that followed, and in 1854 there was a revolution. At that time an excellent and devoted Wesleyan minister, Rev. George Alton, was stationed at Gibraltar, and as one of the secretaries of the Bible society in that town, he at once took advantage of the crisis that occurred to obtain an entrance for God's word into Spain. Obtaining a number of mules with panniers, he sent all the Spanish Scriptures in the Bible society depot across the Spanish frontier, those in the depot of the Christian Knowledge Society being also placed at his disposal to meet the sudden emergency. The greatest desire was manifested among the people to obtain the book of which they had so long been deprived, many Spaniards coming eighty miles in bad weather and with no roads, to obtain a copy of God's word.

Mr. Alton afterwards proceeded on the society's behalf to Madrid, and after interviews with the heads of the provisional government, commenced to print in the capital 10,000 copies of the Scriptures, but before they could be completed the old intolerance returned, and the books were seized and forbidden to be circulated. After much difficulty and delay they were given up by the authorities, on the express condition that they should be taken out of the country; and they were ultimately deposited in Bayonne, on the French side of the Pyrenees, there to wait till another revolution allowed them to be transported back to Spain, an event which in due time took place.

THE CRIMEAN WAR IN 1854.

On March 27th, 1854, after the massacre of Sinope in Turkey, war was declared by England and France against Russia, the allied fleets entering the Black Sea, while troops were dispatched to the Crimea. Then followed the battles of Alma and Balaclava in the month of September; the memorable charge of the "Six Hundred," on Oct. 25th; and towards the close of the year, the decisive battle of Inkerman. In March of the following year the Emperor Nicholas of Russia died. "His spirit," as a writer in the *Times* said, "stung to the quick by the reverses that had tarnished the glories of

his arms; his mind shattered by the conflict of pride and shame, self-will and despair; his gigantic frame enfeebled by incessant application and imprudent exposure to the cold of a Polar winter." The same year witnessed the capture of the Malakoff, and the fall of Sebastopol, the Russians withdrawing across the bridge which they had prepared for their retreat, leaving the wounded, the town, their stores, and their artillery in the hands of the allies, and in the following year the war terminated and peace was re-established.

On the outbreak of this terrible war, the committee of the Bible society resolved that it was most desirable that every soldier, sailor, and non-commissioned officer proceeding on foreign service should be provided with a copy of the New Testament, while M. de Pressensé, the society's agent in France, was empowered to supply the wants of the French armament destined to the seat of war. "Taking into further account," says the society's report of 1854, "the opportunities and openings which even war may supply, your committee have ordered to press 10,000 copies of the four Gospels in Turkish, and 5,000 New Testaments and Psalms in Modern Russ, and our foreign depots have been largely supplied with the Scriptures in several other European and Eastern languages." The report of the following year states: "Above all the conflicts that ever desolated mankind, the present one stands conspicuous for the active and generous effort that has been made by the church of God for the religious instruction and consolation of those engaged in it. Your committee have the satisfaction to state that they have contributed largely to the spiritual wants of those carrying on this arduous contest;" and it is then reported that over 150,000 copies of the word of God had been forwarded to the East, for the supply of our soldiers, sailors, and allies, our enemies, and the prisoners of war, in the English and Welsh, French and Italian, Turkish and Russian languages. The report of 1856 tells of further efforts among Russian prisoners, the foreign legion assembled at Shorncliff, the Swiss legion stationed at Dover, while the total distribution in connection with the war is stated to have been 204,569 copies.

Through the good offices of the British ambassador at the Porte, Lord Stratford de Redcliffe, a warm and active friend of the Bible society, and one who rendered it very important services in the East, the whole of the Scriptures designed for the army and fleet in the Crimea were allowed to pass the custom-house at Constantinople free of duty; while an application through the same influential channel, to the Turkish government, for permission to distribute Scriptures among the prisoners of war in Turkey, was readily granted. Thus, whatever may have been the political results of the great conflict in the Crimea, it will be seen that, in addition to efforts among our own troops, a large distribution of the Holy Scriptures was made among French, Sardinian, and Turkish soldiers; while, on the conclusion of the war, the Russian troops were not forgotten, the Bible society being the friend of all, and regarding none as enemies. Another important result of the war was that the government of the Porte, feeling no doubt its deep obligation to England, which had spent one hundred millions sterling,

and sacrificed many thousands of her brave sons in defending Turkey, became more favourably disposed towards the efforts of British Christians to circulate the Scriptures in the country, though much, no doubt, was owing to the powerful influence of the eminent man already mentioned, who was then British ambassador at Constantinople.

Not only was the Bible permitted to be publicly sold in the capital, but the Grand Vizier, and even the Sultan himself, consented to receive copies of the sacred volume, the latter receiving the agent of the Bible society in his palace, and addressing to him words of kindly inquiry about his health. On Mr. Barker's saying that during his residence of two years in the capital neither he nor his numerous family had ever had occasion for a doctor, the Sultan replied, with a smile, "May you never be in need of one;" "and," says Mr. Barker, "I, of course, wished him the same;" after which his majesty ordered his chief chamberlain to accompany Mr. Barker and party over the palace and show them everything. The Sultan of Turkey, and head of the Mohammedan religion, receiving the agent of the Bible society in special audience, accepting at his hands a copy of the Christian Scriptures, and exchanging kindly salutations with him, was an unprecedented event of no ordinary interest and importance, and but for the Crimean war would probably never have taken place.

Foreign Department.

JAPAN.

Mr. Loomis writes:

There is in Tokio a Korean nobleman, named Kim Ok Kim, a man of great energy and ability, who has charge of their government affairs in Japan. More than thirty students are under his care who have been sent here to be educated in various departments. All are to study English as a basis for future acquirements, and at the same time they are learning Japanese. When this man came to Japan his bitter hatred of Christianity led him to place the young men in a school noted for its infidel teachings. At his first interview with Rijutei and Mr. Yasukawa in regard to religion he was almost violent and rude, and would listen to no argument whatever. He persistently affirmed that Christianity was altogether bad, and ought to be opposed in every possible way.

This man has now so completely changed that Mr. Yasukawa has become a most intimate and confidential friend. From the country (where he is resting for a few days) he has sent a letter to Mr. Yasukawa requesting to be taught the doctrines of Christianity immediately after his return. I presented him with a Chinese New Testament, the Gospel of John (in Ross's version), and Martin's Evidences of Christianity. He received them thankfully, and I hear that he is reading them.

Mr. Tsuda has returned from Corea and given me a full account of the country. He deems it impracticable to do any missionary work there for a considerable time. I defer my visit for the present but shall watch for a favourable opportunity. There is not at present any direct or

regular communication with the capital. A monthly steamer runs to the east coast, but it is a long and difficult journey to the chief cities.

In another letter Mr. Loomis says :

About a week ago, Rijutei received a call from the teacher of the Chinese language in the Japanese University. The man was from Peking, but a native of Manchuria. After the compliments due on such an occasion, the Chinaman introduced some trifling subject. Rijutei replied, "Let us talk of something profitable." Then the man wrote, "What shall it be?" Rijutei answered, "Let us converse [all was in writing] about Jehovah, the true and only God." "What," was the reply, "are you a Christian?" "Yes," answered Rijutei. "And so am I," wrote the Chinaman.

This was a most happy surprise to both, and for two or three hours they continued to strengthen and comfort each other with their experience of the love of God and the wonders of his gospel. This Chinese teacher has now presented a letter from his pastor in Peking, and will hereafter work for the Master in Japan.

It is proposed to start a Corean service very soon, and Rijutei has expressed his desire to take charge of it and do all he can to instruct his people. Few Coreans can understand even ordinary Japanese conversation, and it will be a very important help if the gospel is preached in their own tongue.

MR. MILNE'S TOUR TO BOLIVIA.

On the 8th of August Mr. Milne was in Tupiza, expecting on the following day to start for Potosi. He writes as follows :

Between Salta and Tupiza we sold upwards of 150 volumes, and received for them somewhat less than a hundred dollars, Bolivian money. We have now been at work here just one week and have sold about four boxes, or a quarter of a ton, net weight; so that I begin to fear the remaining eight boxes will not be an adequate supply for the towns and cities we have yet to visit. If our sale continues to be anything like what it promises, we will be able to dispose in Bolivia of all the books left in the hands of Dr. Trumbull, of Valparaiso, to whom I shall write to forward all he has to Oruro. So far as I can learn, the war is yet far from terminated, and while by it Bolivia has been awakened to new life, Peru, I am told, is in a deplorable state.

Tupiza is a town of about 4,500 inhabitants, and is built entirely of unburnt brick. With two exceptions the houses are all ground floors, and nearly all roofed with thatch. Our work here is about done, and we are trying to find men and mules to take us to Potosi, a city of considerable importance, as are also Sucre, Cochabamba, Oruro, and La Paz.

I ought to have said that nearly every sale was made with the clear understanding that the book was prohibited by the priest. So that while hardly any of the books that were sold here by Mongiardino in 1877 were left in the hands of the people, we have good reason to hope that these will share a better fate.

The success and blessing that has all along attended us thus far, we attribute exclusively to the effectual fervent prayer that has been made for us and the work entrusted to our hands.

On the 22d of August he wrote from Potosi :

On our arrival at Tupiza we paid a visit to the priest, and informed him that the object of our mission was not to discredit the existing form of worship, but to lead men from sin to holiness. He jumped at the conclusion that we wished to have the use of his church, and endeavoured to impress upon us that in order to do anything the bishop's license would be an indispensable prerequisite, and that if we attempted to do anything without this the civil authorities would, in all probability, not only put a stop to our proceeding, but lay us under arrest, as there was no religious toleration in Bolivia. He even hinted that if the civil authorities should tolerate us, the people would rise up against us.

The day following we called upon the sub-prefecto, who had already seen our passports and was acquainted with the object of our mission. He said he had no sympathy with the restrictive measures that some wished to impose, and that, so far as *he* was concerned, we were at perfect liberty to sell our books or hold religious meetings; but that, with respect to the latter, it might be well to consult the municipality. This was done, in the hope that the municipal saloon would be granted for the purpose of worship. Several of the members were quite favourable to the idea; but some feast-days having intervened, it was not possible to get a full meeting till it was too late for us to attempt holding any.

The day before leaving Tupiza, we heard a rumour that the *vicario* of Cotagaita, the priest who protected the murderer of José Mongiardino, colporteur of the British and Foreign Bible Society, in 1877, and who after his death took possession of his books and burned them, had written to the priest of Tupiza, instructing him to take steps against us. In view of this, with the ostensible object of taking leave of Dr. Sosa, we called upon him and asked him as to the truth of the rumour we had heard. He frankly told us that the *Vicario Foranco*, Dr. Ugarte, had instructed him, that in case we should attempt to hold any public meetings, and the civil authorities took no steps to prevent us, it would be his duty to call on the people to do so under his leadership. Sr. Pensoti, by some very apt quotations from the early history of the church recorded in the Acts of the Apostles, reminded him that, from the very beginning, the preacher of the gospel had to fight his way against such opposition; but that now, as then, his duty is to obey God rather than men. Dr. Sosa, whose knowledge of Scripture is far from profound, prudently sought to avoid all reference to the word of God, and took refuge in the decrees of the Church. Our interview was quite friendly, and I have no doubt that he was pleased to wish us "Good-bye."

Sr. Pensoti and I left Tupiza on the 11th inst., Sr. Gaudulfo having preceded us on the 7th. On the evening of the 12th we reached Cotagaita, and early next morning visited the grave of José Mongiardino. He is buried outside the cemetery, about seven yards from the wall. At a little distance further off is the grave of a murderer who was executed, and forming a triangle with these is that of a suicide. Had it not been that there were numerous obstacles in the way, we would have removed Mongiardino's remains to the Protestant burying-ground here. It was our intention to pay a visit to Dr. Ugarte, who had manifested his interest in us, and his zeal in

opposing the Bible, but on making inquiry for him we were told that he was from home. On the 15th, we passed Pancoche, where there are a number of thermal springs, some of them at the boiling point.

On the 16th we reached Potosi so late that we had considerable difficulty in getting fodder for our animals or lodging for ourselves. Gandulfo, who had made less progress on the way, only reached Potosi a few hours before us.

On Friday, 17th, we presented ourselves at the police office and handed to the intendente our passport, accompanied by a letter of Gen. Ostomes, the United States Minister, to which reference was made in the passport, and both of which clearly expressed the object of our visit to Bolivia. After reading both, the intendente carried them to the sub-prefecto, and after a little returned with the pleasing announcement that we were at perfect liberty to proceed with the sale of our books, but must make an appearance, once a day, at the police office. Sr. Pensoti remarked that his special mission was the preaching of the gospel, or in other words, the explanation of the Scriptures, and wished to know if in view of the fact that there is no religious toleration in Bolivia, this would be permitted. His reply was in the affirmative, but in such a manner that it seemed doubtful whether or not he comprehended the import of the question presented. The next day the intendente called on us at our room, and in a friendly manner advised us to pack up our books and go somewhere else, as there was a rumour afloat that our books were prohibited by the clergy, and might at any moment be confiscated. I told him that the administrator of the custom-house at Tupiza, at the instance of the priest had but a few months ago confiscated some boxes of Bibles on the same grounds, and that the superior authorities had reprimanded the act. I told him further that I held the receipt for duties paid to the nation on the books in order that they might be sold, and that I did not see how with justice the sale of them could be hindered. He tried to impress me with the fact that the clergy exercised supreme power in Bolivia. I, on the other hand, tried to impress him with the fact that in a republic the people, and not the clergy, ought to govern, and that sooner or later this had to come. He bought a Bible and retired, taking with him our thanks for his kindness. The next day, Sunday, another agent of the police called upon us and asked two copies of each of our books to be submitted to ecclesiastical revision, which we readily granted, but when he presented a document from the ecclesiastical court for us to sign, to the effect that we would suspend selling till their decision should be given, I took my position as a bookseller and told him that while entirely submissive to whatever order the civil authorities might please to dictate, I could in no shape or form recognize that the ecclesiastical authorities had anything whatever to do with me. I told him moreover that four years ago I had consulted the present minister of government, at that time Bolivian minister at Buenos Ayres, and that he had assured me that although the clergy might raise opposition against our Bibles, I could depend upon the protection of the civil authorities. I told him also that I had had an interview with the present Bolivian minister at Buenos Ayres just before leaving, and

that he had renewed the assurance given by his predecessor. In virtue of these assurances I was now found in Bolivia. Should the civil authorities interdict the sale of my books I would stop at once and make my protest, but failing this would proceed with my work as before.

I continue to call daily at the police office, and to receive the reply to my inquiry "*No hay novedad*"—There is nothing new. To-day we had a friendly call from the intendente, who told us that the clergy have prohibited the purchase and reading of our books from the pulpit, and have written on to Sucre respecting our work.

We have now been at work five days and have sold 181 Bibles and Testaments, for which we have received \$241 50 Bolivian, equal to \$134 90 of United States gold. Already fully one-half of our books are disposed of, and we have only been at two places. I expect Dr. Trumbull to send on the books in his hands to meet us at Oruro. I would once more state that it is my firm conviction that the success that has attended us is entirely due to the increasing prayer that has been made for us by many of God's people.

I am, dear sir, yours very truly,
ANDREW M. MILNE.

RUSSIA.

Mr. Prince sends the following translation of a letter from a priest of the Established Church in the town of Kozloff, 250 miles southeast of Moscow, testifying to the good effect produced by the circulation of copies of the New Testament among prison inmates in his town, some of whom appear to have been sentenced to Siberia:

To the Administration of the Russian Bible Society:—

I have the honour hereby to enclose eleven roubles, from which sum I have to request the Administration to deduct ten roubles for the payment of my debt, the remaining rouble being member's contribution for the current year of 1883. I should much wish to allot a larger sum to the circulation of the Scriptures, but circumstances prevent me from carrying out my heartfelt desire. The fifty copies of the Scriptures sent to me for free distribution among the exiles have been disposed of. One could well judge by the touched faces of the exiles how precious this gift of Scriptures was to them; upon their receipt of it there was no end to their thanks and good wishes. Upon my asking one of the exiles if he could read or not (as only those who could read were to have copies), he answered, "I myself cannot, but my son, who is educated, is going with me, and he will read and I shall listen." Another exile, in answer to the same question, replied, "I at present do not know how to read, but I shall try to learn as quickly as possible in order to read the Scriptures. Now my only consolation is to repent, pray, and read the Scriptures."

(Signed) PRIEST A. LEBIDEFF,
Member Coadjutor of the Society of the
K— Cemetery Church.

EASTERN SIBERIA.

Golubeff, one of the colporteurs supported by the American Bible Society under the direction of the Russian Bible Society, was dispatched to

the Amoor region in March last, by the way of Odessa and the Red Sea. Mr. Prince's latest word from him was by a telegram of September 20th, when he was at Chita, between the headwaters of the Amoor and Irkutsk Rivers. He had sold his first supply of 6,000 Testaments and was waiting for a new consignment. A part of his report, dated Nicolaefsk, June 16th, is here given:

I have the honour herewith to present to the administration of the society the account of my work for the month of May of this current year. On the 14th of May I arrived at Nagasaki, in which port I found the Corvette Skobelev, riding at anchor. I went on board and was able to dispose of thirty-five copies of Scriptures. The petty officers and men seemed very glad to get the Scriptures, and thanked me very warmly for them. On May 17th I reached Vladivostok, where I had all my books taken to Mr. Yakimoff, who very kindly allowed me also to take up my quarters in his house. He informed me that a steamboat would leave on the 19th for Nicolaefsk, and advised me to avail myself of this opportunity. On the 18th I presented a petition to the staff commander, requesting free passage for myself and books to Nicolaefsk. I received permission, but not for the carriage of all my books, and consequently was obliged to leave three cases with Mr. Yakimoff, who dispatched them at a later date. I was unable to do much, owing to the lack of time. I however presented myself to the commander of the detachment of the Siberian corps, but was told that they had a large stock of books and tracts, which had been sent to them by the Holy Synod, and also by Mr. Pashkoff, for gratuitous distribution, and so I only sold six copies here.

On May 19th, the Schooner Yarmeik, on which I was, weighed anchor and set out for Nicolaefsk. Owing to high winds and fogs, we only arrived at our destination on the evening of the 23d. Despite the cold weather I had to sleep on the open deck, where were the quarters allotted to me. On the way we put into St. Alga Bay, where the commander of the garrison took several copies for his subordinates. I also walked seven versts out to the village of Novink, where I was able to sell some books. In these two places 105 copies were sold, and the people seemed glad to get the word of God, and were much struck with the cheapness of the books and the pretty bindings.

On May 16th we stopped in Decastries. I presented myself to the commander of the garrison; but he informed me that a whole box of books had been sent to him by the Bible society gratis, and that he had distributed them all among the soldiers. I however handed him the annual report of the society, and requested him to allow me to offer my books to the soldiers, as I said that perhaps not all had books. He answered, "I have given them all copies;" and then he added, "well, you may try." I accordingly went to the barracks and offered my books, and also read some parts aloud; and, thanks be to God, they began to purchase my books and I disposed of twenty-two copies. The garrison in Decastries consists of only ninety men.

On June 2d we put in at the port of Alexandrofsky, where I sold five copies and gave ten copies to the convicts. On the island of Saghalien seventeen copies were circulated.

On June 5th we again stopped at Decastries, where the soldiers met me with great joy, and began to purchase my books very willingly. I inquired as to the cause of this joyful and good change, and they gave me the following answer: "You see, my good fellow, we have lived here like animals, have no church, and have quite forgotten about God, and at last became regular unbelievers. Well, you came here with your books, as if from heaven; we began to read them, and somehow, after reading them, our hearts became lighter, and we thank you for your books very much." In Decastries I sold twenty-nine copies.

On the evening of June 13th we reached Nicolaefsk, where I shall be obliged to remain until the 27th inst., as the steamer does not start till then, and to hire a boat and go up the Amoor is impracticable. I found a large stock of over 1,000 copies of the Scriptures here, at various prices, and also a good amount of tracts, which Mr. Emery is circulating both in the town and in the vicinity. I received to-day from the police-master the full permission for the sale of my books, and I commenced by going from house to house, and only was able to dispose of thirty-two copies. The number of inhabitants and those who can read is small. A great many give vent to their opinions, to which I am obliged to listen. Some are very glad to procure the Scriptures, and say that this work ought to have been begun long ago, as there is a great want of books, and they furthermore state that this work will meet with great success. Others say, "Who will buy of you? for when the agent of the British and Foreign Bible Society (Mr. Lansdell) was here, he distributed the books gratis." It is impossible to listen to all the opinions given, and I trust that our Saviour will help the work begun in his name. "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you."

As the steamer makes very short stoppages and at few villages, I have the intention—which, if it be God's will, I shall fulfil—to traverse the distance from Habaroffka to Nicolaefsk in a boat; but I trust that the Almighty will guide me and show me his will.

I have the honour to be Colporteur of the Society.

(Signed,) IVAN KILINIKOVITCH GOLUBEFF.

CHINA.

FROM MR. BAGNALL'S REPORT FOR MAY AND JUNE.

On the 1st of May, for the first time since November, I was hindered by a heavy rain. On the next day I visited a temple where preparations had been made for play-acting; and although there was no play because the storm had delayed the completion of the sheds and scaffolding, we sold quite a number of books.

On another day, taking the main road for the Ku-pei Pass, I made for the town of Shih-sha. The valley which we followed is really a tongue of Chih-li running north into Mongolia, having quite high hills on three sides, over which, here and there, may be seen the great wall. The rain had washed the trees and wheat-crops from their dusty-brown colour, and lofty peaks capped with snow gave the finishing touch to the grandeur of the scenery; this, with the sharp, clear air of this northern latitude, which seemed to penetrate and give life to every nerve and fibre, made the journey a very delightful one, and quite

a contrast to my winter work on the plain. Although we are closed in by the hills, the road is comparatively level, so that carts go through this pass into Mongolia.

To-day we met a poor man, evidently in earnest, prostrating himself at full length on the ground every two paces. I had never seen exactly this performance before. The man had some protection on his hands, and his dress generally was arranged for this kind of devotion. His beads were fastened round his neck, and as he proceeded he kept repeating his prayers, not even ceasing while answering a few questions I asked him. I gave him a copy of John's Gospel, with the earnest prayer that God would show him the better way.

Not having been out of China for more than twelve years, I may be excused for visiting Sanka-chow, a village beyond the Mongolian boundary. As we left Ku-pei we had the great wall on either hand, coming down the slopes of the hills and ending abruptly on both sides of a stream. The gates of the pass are in a comparatively modern structure, built for the purpose and joining on to the great wall. Here my passport was demanded by an officer on duty, who read it and allowed us to proceed.

On our return we stopped again at Shih-sha, and I was delighted to find that the son of our landlord, a promising boy of seventeen, was interested in the truth and appeared to understand the way of salvation. I afterwards left his name and address at the Mission station at Tong-chow, and believe we shall hear more of him hereafter.

Returning through Peking, the opening days of June found me, with my stock of books replenished, in the southwestern part of the province, at one of the out-stations of the American Board. A market-day brought a good many people together, but our sales were small, as the people are poor, and not a few of them Roman Catholics. But I always consider one book sold at such a place of more importance than a large number disposed of in less frequented places, as it is bought to be read, and not from mere curiosity.

A week later, after visiting six cities, I fell in, on the Sabbath, with some Christian young men belonging to the Tong-chow school, who were spending their vacation at home, and I had a pleasant meeting with them. Later in the month I spent an evening at another distant station of the American Board, where my presence seemed to be welcome; for, although the people were busy harvesting, nearly all the families of the members met in the evening, and after a short service of prayer, the younger members with my helper sat and sang hymns until quite late.

Another Sabbath was spent with Brother Chao, of the Methodist Episcopal Mission, at a little hamlet where there are some Christian families, nearly 600 *li* from Tientsin and about 800 from Peking, but not too far for an occasional visit from the ladies of that energetic Mission. The little preaching-room wears quite a degree of refinement—the work of the busy fingers of a lady who recently spent some time there.

I have mentioned meeting with these little companies of Christians to show that mission-work in North China is accomplishing something; and it must be remembered that these places are not near each other, for in going from one to another I travelled 1,042 *li*, or about 347 English miles.

During the month of June I visited twenty-two cities and nine towns, travelled 1,675 *li*, and sold 855 books.

PERSIA.

TOUR OF MEERZA MOOSA, COLPORTEUR IN THE DISTRICT OF OOSKEE.

My first menzil (stopping place) from Tabreez was Ooskee, four sticks (hours) distant. I stopped with Hojji Jaleel. Quite a company of men called, but they were very bad men. I sold one Turkish Testament. My next menzil was Melon. I stopped with Meshedi Ali, a maker of silk cloth. I found him quite enlightened. Nine men called on me for conversation. One of them was a mullah, or Mohammedan priest, by the name of Hassan. He said to me, "I have often seen you in Tabreez. It is, however, not evident to me of what religion you are." I said to him, "I was a Jew, but now I am a Christian." He said to me, "Very good, step by step you are progressing; why, therefore, do you not accept Islam?" At first I feared to speak out my mind. Afterwards I said to him, "Do not be angry at me and I will speak." He said, "Speak on." I then said, "For a long time I was a seeker after the truth in this religion (*i. e.*, Mohammedanism), but I did not understand one thing. Not only I did not understand, but their priests do not understand, for their words do not agree together. For instance, they say that there is one verse in the Koran that has seventy meanings, and the meaning is only known to God. If this is so what profit is it to me? what help is it to me?" At this they thought a long time in silence. Then the mullah said, "Can you read your holy books, and do you understand them?" I said, "Yes, they are translated in all languages, and they are open for inspection, and are plain (*i. e.* the meaning) for those who read; the way of salvation is evident, through faith in Jesus Christ." The mullah said, "Have you these sacred books with you?" I handed him an Old Testament and a New Testament in Persian. He and the company assembled, searched them carefully, (*i. e.*, read here and there from the Scriptures). Praise to God, they found joy in the searching! The mullah bought a Testament, and said if I would bring him, at his home in Tabreez, an Old Testament, he would buy that also. After that they brought bread and set before them all to eat. I gave thanks, and we ate with joy.

BRAZIL.

LETTER FROM REV. WM. M. BROWN.

SAO PAULO, Sept. 5, 1883.

In the short trip which I took not long since through a part of this province, I had a chance to observe some of the obstacles which are in the way of Bible work, as well as to experience some of the hardships which the men at work are continually encountering. I went in company with Rev. G. W. Chamberlain and Rev. G. A. Landes. The latter is the pastor at Botucatu, and it was through his parish that the trip was made. We could carry only such books as the saddlebags would hold, and not a great number on account of their weight. By sending a box to Botucatu some days in advance, I had enough to supply the young man who went with us for the two weeks during which

we were absent from Botucatu, and also for his journey back to Sao Paulo, which he made entirely on horseback. In all he sold 105 copies.

This region of country is not at all thickly settled. Beyond Botucatu there are very few large plantations, because there are no means of getting the produce to a market. We often had difficulty in getting accommodations for the night, and the matter of eating was nearly always a very uncertain thing. One time I went from Thursday afternoon until Saturday afternoon with nothing to eat save an almost imperceptible lunch Friday noon. The most general answer, when a Bible or Testament was offered to any one, would be a blunt refusal to even examine it. Then the fact of our being Protestants becoming known, even ordinary hospitality would not be accorded. In some places where Mr. Chamberlain preached there would be some interest manifested, and it would be possible to sell a few copies. But money in these country districts is almost entirely a minus quantity. Many people never see a bit from one year's end to another. They live by trading and barter, and however numerous their wants may be, very few of them are supplied. At times we would learn that persons, who had heard there was some one selling Bibles in the vicinity, had expressed a desire to have one, but when we came across these same persons they had changed their mind. One evening Señor José and I had ridden on, leaving Mr. Chamberlain to stop for the night at a little hovel by the way. When Mr. Chamberlain overtook us he reported that a young man had come to the stopping-place, and in conversation had said he should like very much to own a New Testament, and had the money to buy one. Accordingly I sent Señor José back, about five miles, mostly a mountainous road; but the young man, when found, maintained that he was a Catholic and wanted nothing to do with Protestant Bibles.

One night Mr. Landes and I applied at a house for supper and lodging. At first the owner of the house refused entirely; but when we insisted, telling him that it was impossible to ride on to the next stopping-place, fifteen miles, as our animals were tired and it was already sundown, he gave his consent, saying we would have to take such accommodations as he had. We waited more than two hours for something to eat, and when the meal was prepared it was nothing more than black beans, rice, and eggs. The man owned a large stock farm, and though we saw eleven new milch cows in a yard we could not get a drop of milk to drink. Mr. Landes asked permission to have prayers after supper, but the man said he would allow nothing of the kind under his roof. Mr. Chamberlain had stopped at a house some distance back, and we learned the next day that his host seemed very willing to have worship, but had failed to supply his temporary lodgers with either supper or breakfast. It is treatment similar to this that the colporteurs who work away from the cities and lines of railway are constantly encountering.

The other day I received another letter from Wingerter and his companion written from Paracatu. The letter reads as follows: "After we left Araxá for this city we did not cease to pass through many hardships and privations.

Journeying over immense plains, we went six or eight leagues without finding water to drink, and slept in the open air at night; but in the midst of our troubles, which we have endured with joy and happiness, we were always talking about Jesus. Finally, on the third of August at three o'clock in the afternoon, we arrived in this city of Paracatu.

"It is impossible to recount to you all the details. It is sufficient to say, frankly, that I have never seen in the interior of the country any people so well educated as those of this city. Years ago there was a colporteur of the British Bible Society living here, and he scattered many Bibles, yet we have sold a dozen and have hopes of selling more. The people here are many of them believers in the gospel, and if they had a minister, suffice it to say that many persons would embrace the gospel religion. Believe me that I have had much satisfaction in conversing with this people. I ask you not to forget them in your prayers.

"After we left Araxá, Bagagem, Catalão, Rio Verde, and until we reached here, we sold twenty Testaments, twelve Bibles, and some Portions. From Catalão (a distance of forty leagues) we sold only two Testaments and one Portion. In this city we have now sold thirteen Bibles, a dozen Testaments, and many Portions. We leave this place with many longings."

In the end of August I sent Señor Manoel Paulo along the line of railway that follows the northern boundary of the province of Rio de Janeiro. Two boxes of books had been sent up to the station of Chiador from Rio. Already he has sold the eighty-one Bibles, fifty-six Testaments, and a large number of Portions that the boxes contained, besides what he took with him from here, and has sent for more. He was very successful in Santos during July, as you will see from the report. He was preparing to go back there for a few days, to supply some Spaniards and Italians with Scriptures in their own language, and then go down the coast to Iguape, but it seemed best to make this other trip in the cool season.

ITALY.

The following incidents of Bible colportage come from the Committee of Evangelization of the Waldensian Church, to which the Bible Society gives assistance:

As to the work itself we have great cause for thankfulness; there is always and everywhere the same opposition on the part of the priests, but there are also noble exceptions and facts of great interest. At St. Quinico, upon the line of the railroad between Siena and Perugia, a priest approached the Bible-coach and said to our colporteur, "To whom do these diabolical books belong?" "To me," responded the colporteur. Upon this some conversation ensued, in which the priest proposed to buy up all the books and burn them. This made the colporteur very angry, and the priest departed without saying anything more.

At Magione, on the contrary, Mr. M— was able to sell a dozen francs' worth in a single day, thanks to a priest who was the first to buy a Bible, a prayer-book, a hymn-book, and an "Amico á casa." At Perugia a peasant came to the coach for a New Testament. "Don't buy it," cried one of his companions; "I bought

one once, and showed it to the priest, who assured me that it contained only bad things, and he never gave it back to me!" "I want to buy it precisely to see what it does contain," answered the peasant, "and as for the priest, I need not show it to him as you did."

Another time it was a miller who made a similar response. This miller bought a Bible and a New Testament. Some person, thinking to do good, advised him not to buy books which are only fit to light the fire with. "I am master of my own purse," he responded, "and I shall please myself;" after which he took his books, and thinking the colporteur, went away. At another place the same counsel was given to the colporteur himself. "Go sell your books in England, you will do better; those are not the books for us," said a man to him one day. The response of Mr. M. was unexpected, "*A quelque chose malheur est bon*," says the proverb," and in this case the adverse counsel had a happy effect, for some one else who had heard it wanted a New Testament.

At Macerate several students brought books, after hearing one of their number proclaim loudly that the Bible contained everything that was necessary for their salvation, as well as for their morals.

At Pesaro, Mr. P., who accompanied Mr. M., offered the gospel to a person whom he met in a shop; it was refused with disdain. Mr. P. told him he should not reject the word of God so contemptuously. The man deigned to explain that he was an unbeliever, and he could only listen to his own conscience. Mr. P. then left him, only adding, "May God bless you, and give you the light which you so much need." These words produced a good effect. The man saw that he had failed in politeness, and recalling Mr. P. begged his pardon, and bought a Portion, making his friends buy also.

At Castelfidardo our colporteur was assailed one night on his way home by a stranger. He disarmed him of his knife, and said, "True Christians do not do so. I know you by your actions, and you shall know me by mine; go away, I will do you no harm." He then broke the knife in two and let his assailant go.

Another day a young man came to Mr. M. to tell quite a story about an affair of law he had had with another man, upon whom he wished to be revenged. Mr. M. spoke to him of the gospel, showing him that vengeance belongs to God. The young man listened with attention, and asked for the book which contained such doctrine, and went away with quite other feelings in his heart. I could tell many other facts did I not fear to make my letter too long.

Domestic Department.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

ALABAMA AND WESTERN FLORIDA.

The auxiliaries visited have been in the central, western, and southern portions of the State. The work has been greatly retarded by a disastrous drought which still exists, and wide-spread sickness.

In addition to the auxiliaries visited, I had the pleasure of attending two Baptist associations.

Only words of sympathy for the American Bible Society and its work were heard.

CALIFORNIA AND NEVADA.

The following comprises the work of the colporteurs of the American Bible Society: Number of colporteurs employed during the month, 5; days of service, 105; families visited, 2,747; families found destitute of the Scriptures, 289; families supplied, 174; individuals supplied in addition, 233. Number of books sold, 374; value, \$257 55; books given, 272; value, \$44 95; cash received on contributions, \$42 55; miles travelled, 1,340; counties visited, Calaveras, Nevada, Yuba, Santa Cruz, Sacramento, and Tulare.

Labours of the colporteurs of the California Bible Society: Number of colporteurs, 2; days of service, 60; families visited, 2,371; families found destitute of Scriptures, 608; families supplied, 240; individuals supplied in addition, 334; books sold, 106; value, \$15 45; books given, 468; value, \$40 20. Of the above number of families supplied, 120 were Roman Catholics; and of the persons supplied, 160 were Roman Catholics. Twenty-three ships and other sail vessels and steamers were visited, and 192 sailors were supplied with the Scriptures in eight languages.

ILLINOIS AND WESTERN INDIANA.

Stephenson County auxiliary held its thirty-fourth annual meeting at Dakota, a few miles out from the county seat. The occasion was one of much interest and the reports for the year were very satisfactory. In addition to its very thorough home work, it makes from time to time liberal donations to the work at large. This year a donation of \$500 was voted to the Parent Society. The German constituency in the county is very efficient and liberal.

IOWA.

During our canvassing work in September we finished four counties, and expect to finish six more counties in the month of October. If we can have good weather and travelling this fall and an open and favourable winter for our men in the field, we shall be able to thoroughly canvass, this Bible year, twenty-five counties, one quarter of the State. No such work has ever been done in Iowa in any one year by any church or any religious agency. No Christian enterprise now at work here that reaches every family and all the population, but the Bible Society.

Number of county agents reporting, 5; aggregate number of days of service rendered, 78; sermons and addresses delivered for the Bible cause, 14; official documents distributed, 450; miles travelled by them on official duty, 738. Amount of contributions received directly from individuals and congregations, \$200 29; received from personal sales of books, \$171 37; families and business places visited, 2,593; found destitute, 169; destitute families supplied, 97; other destitute individuals supplied, 91. Colporteurs reporting in September, 17; days of service rendered, 326½; families visited, 6,375; found destitute, 459; supplied, 325; other destitute individuals supplied, 149; miles travelled on official duty, 4,669; amount received from sales of books, \$877 20; from donations, etc., \$257 37.

MINNESOTA AND DAKOTA.

Yankton County, D. T.: this auxiliary nobly redeemed the pledge given last year to raise \$100 for the general work. Clay County Bible

Society, D. T., has done a good work in assisting American Bible Society colporteur. Union County auxiliary has done very well considering the circumstances. Beadle County: the \$150 that was to have been raised last year, I assisted in raising, and the auxiliary will at once commence its work. Aberdeen auxiliary has some worthy young men who will look to its interests. Coddington County auxiliary is very active.

NEBRASKA, COLORADO, AND WYOMING.

I have during the past month travelled 2,484 miles on this field of magnificent distances. I have been present at two Conferences of the Methodist Episcopal Church in Nebraska, spoke for the Bible cause once in Wyoming Territory, and nine times in Colorado. In addition, I have preached once in the Congregational Church of Blair, Neb., once for the Young Men's Christian Association at Carson City, Col., and once to the Mexicans of Trinidad, Col., their missionary interpreting.

The Bent County Bible Society, way out on the frontier amongst the cowboys, is holding up a feeble but steady light.

At Carson City with the Fremont County Bible Society we spent a pleasant and profitable day.

Weld County Bible Society is one of the best in Colorado, a temperance town, active officers with ministers and churches in hearty sympathy with our work, they are pushing ahead.

Evans Bible Society is only one year old. At the annual meeting I suppose not more than eighty persons gathered, perhaps fifty adults. A collection amounting to \$55 cash and subscription was taken. We were not surprised at the amount, though no person in the congregation could be termed wealthy, just ordinary farmers. They were mostly Covenanters. They had been brought up on the Bible. It is their meat and drink, they love it and want everybody to have it. On the whole, the work of the month has been quite satisfactory. Colorado has many friends of the Bible Society.

OREGON AND WASHINGTON TERRITORY.

Sabbath morning, September 9th, I preached at the Methodist Episcopal Church in Dallas, Polk County, Oregon, and in the evening of the same day I attended the annual meeting of the Polk County Bible Society, at the same church. The various churches of the city united in the services. Addresses were made on the occasion by Rev. P. Holman, of the Baptist Church, Elder P. Burnett, of the Christian Church, and your District Superintendent.

Sabbath, the 30th, I spent at Cheney in W. T., holding service in the morning at the Congregational Church. In the evening I attended the annual meeting of the Cheney and Vicinity Bible Society, at the same church. Cheney is a new town on the line of the Northern Pacific Railroad, and has a population of about one thousand.

The Bible society centering here was organized one year ago. The sales made at the depository during the year amount in value to \$41 25. The Methodist, Baptist, and Congregational Churches united in the anniversary meeting. Addresses were made by Rev. J. W. Bluett, of the Methodist Episcopal Church, and your District Superintendent.

Rev. William Ackerman and Rev. John Jensen, auxiliary agents in Western Washington, report

for the month as follows: Days employed, 36; families and business places visited, 841; families found destitute, 51; destitute families supplied, 46; destitute persons supplied in addition, 43; volumes sold, 204, valued at \$142; volumes donated, 30, valued at \$8 60; miles travelled, 265.

TEXAS.

On the 12th I visited San Antonio Bible Society. This city grows rapidly and the sales of the Bible increase.

The meeting for re-organizing the Walker County Bible Society was held on the 23d, in the Methodist Church, and the society was started anew with good prospects. The sum of \$116 was provided for the canvass.

On the 19th I visited Oso auxiliary in Fayette County, on the 26th Anderson County auxiliary, and on the 27th Smith County auxiliary, collected money and ordered books for them. On the 28th attended the annual meeting of Winsboro Bible Society; also visited the Bible committees in Camp, Morris, and Cass Counties. Sunday, 30th, spent at Jefferson; at night addressed a meeting of Marion County auxiliary.

WEST VIRGINIA.

I visited seven auxiliaries, attended four anniversaries, delivered twenty-five sermons and addresses, issued seventy-eight letters, distributed 1,980 documents, travelled 1,115 miles, (walking 118), was twenty-six days away from home, made 590 official calls, and remitted to the American Bible Society \$214 59. The best of all is, the auxiliaries do better and better each succeeding year, with rare exceptions.

HARRIS COUNTY BIBLE SOCIETY, TEXAS.

At the recent anniversary of this auxiliary, held in the Presbyterian Church of Houston, a large audience of the most intelligent people of the city were in attendance. President Taylor occupied the chair, and the devotional exercises were conducted by Rev. Dr. Bunting, of Galveston. Some excellent music was rendered by the choir of the church, and one of the most interesting features of the occasion was the reading of the Scriptures in various foreign languages, given for the most part by natives of the countries where the different tongues are spoken.

It was stated that the American Bible Society has 120 auxiliaries and twenty-two colporteurs in Texas, where they have put into circulation, by sale or gift, 265,000 copies of the Scriptures, in thirteen languages, during the past five years. District Superintendent Rankin in his address also stated that while Texas was one of the most interesting fields for Bible work, he had received altogether only about \$5,000 or \$6,000 from it, while the American Bible Society had contributed \$10,000 for work in the State. Four hundred and twenty-two Bibles had been distributed during the past year among the poor of this city and county, and over 1,000 volumes distributed generally. The Galveston, Harrisburg, and San Antonio Railway had pledged him one dollar per mile per annum, for the cause, and he thought other roads in Texas would do likewise, as the distribution of the Bible was the best means of encouraging immigration.

The Houston German Bible Society also held its annual meeting at the German Methodist Church. President A. Bering presided, and the devotional exercises were conducted by the

Rev. Dr. Becker, of the German Baptist Church. Addresses were delivered by President Bering, Rev. Dr. Becker, and District Superintendent Rankin. This meeting was also well attended, and the society was found to be in a very prosperous condition, showing ability to do much good in the future.

Miscellaneous.

DESIGN OF THE BIBLE.

It is important clearly to understand just what the Bible is for, its real object and aim, since much of current criticism is based upon an entirely wrong conception of its actual design. If one enters St. Peter's at Rome, supposing it to be a dwelling-house, or an arsenal, or a workshop, he can neither interpret its arrangements, nor properly judge of its adaptedness to the end designed. He does not know what that end is. Starting with a wrong idea, his conclusions are of course erroneous. Only as he regards the structure, with its altars and chapels and various appointments, in the light of the fact that it is a cathedral, and designed for certain religious ends, can he appreciate it or form any adequate judgment of it. So no one can interpret the Bible aright, save as he comes to it with some conception of what it is for. Otherwise he has no business to attempt it, least of all to palm off his conclusions as authoritative for the misleading of others. And yet many are doing this very thing all the time.

What then is its design? Clearly it nowhere claims to be a scientific text-book or treatise, nowhere a manual or authority on geology, astronomy, poetry, choice literature, or philosophy, although it contains more or less of all these, or at least allusions to them. But plainly its purpose was moral and spiritual. It was designed for the moral and spiritual guidance and well-being of mankind. It was given to teach men, and to present motives to induce them to abandon every form of wrong-doing and sin, to be obedient to God, and to be righteous and kind in all their relations with each other, thus to promote their highest welfare and happiness here, and to prepare them for an eternal blessedness in the world to come. In short, it was designed to be a handbook for the millions in regard to human salvation; a chart to point out the way of life, to show how to avoid its perils, how to reach the haven of eternal safety at last. This is what the Bible is for, primarily. For this purpose it was inspired, and no other. To this end we believe it to be an infallible guide. Anything aside from this is incidental and subordinate. This puts the astronomy and geology, the philosophy and the poetry of the Bible where they belong. They are incidental, secondary, subordinate, important enough in their place, and not without a purpose, but of minor consequence entirely.

This being the case, even though certain errors could be established in these respects, it would by no means invalidate the whole. It would not undermine or destroy the authority of the Scriptures in the least, in the one supreme respect for which they were given to the world, nor would it necessarily give any devoted Christian occasion to fear and tremble lest all were lost. Far from it. As to whether there are or are not some discrepancies of this sort, I am expressing no opinion. Personally I do not regard it as of very vital con-

sequence. As a matter of fact, however, a great many of the so-called discrepancies of Scripture are not so in reality, as a knowledge of all the circumstances gathering about these cases would abundantly establish. One gospel, for instance, says that Christ ascended from Olivet, and another states that it was from Bethany. It there any contradiction here? Not at all. Bethany was a village on the eastern slope of Mount Olivet. It was thus from Olivet in either case that the ascension took place. A more complete knowledge would disclose the baselessness of the charge of discrepancy or contradiction in a large number of cases.

We are not to lose sight of the fact, then, that the primary aim of the Bible is moral and spiritual and no other, and that it is to be studied and interpreted in the light of its declared object. A recognition of this fact would do away with a great many misapprehensions.—*Rev. F. T. Lee.*

For the Bible Society Record.

WHICH IS THE SWEETEST VERSE IN THE BIBLE?

The question is asked in the *Bible Society Record* for October, "Which book of the Bible do we read the most?" Not long since a very excellent man asked me, "Which is to you the sweetest verse in the New Testament?" The question took me by surprise, and I gave a rather evasive answer, "The shortest, 'Jesus wept,' is very sweet," and then put the question back to him. "Matt. xi. 28. 'Come unto me, all ye that labour and are heavy laden, and I will give you rest,'" was his reply.

If he were to ask me the question to-day, I think I should say, "John iii. 16, 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.'" The elder Dr. Alexander, when near death observed, "All my theology reduces itself to this, 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.'" Substantially the same truth which Christ announced to Nicodemus, but it seems a little sweeter from the Master's lips than from the mouth of a disciple.

I grow so weary that I retire very early, not to sleep but to rest, and I find nothing so restful as repeating hymns and passages of Scripture, often whole chapters, for I have many perfectly at my command. Of hymns, a favourite one, I don't know but I might say the favourite one, is:

"Hark the glad sound! the Saviour comes,
The Saviour promised long!
Let every heart prepare a throne,
And every voice a song."

Of Scriptures I find myself repeating the 1st, 23d, 51st, and 103d Psalms; the 53d, 55th, and 60th chapters of Isaiah; of the New Testament, that wonderful prayer of Christ recorded by John in the 17th chapter of his gospel, dwelling upon the petition, verse 24th, "Father I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world." To be with Christ, and behold his glory with unclouded vision, that will be heaven!

Allow me to subscribe myself,

AN OLD DISCIPLE.

Bible Society Record.

NEW YORK, NOVEMBER 15, 1883.



BIBLE HOUSE, ASTOR PLACE.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, November 1st, at half-past three, P.M., S. Wells Williams, LL.D., President, in the chair.

Devotional services were conducted by Secretary Hunt.

Reports were presented showing that in the prosecution of the work of the fourth supply of the country 222 colporteurs had, during the month of October, visited 62,778 families, and that 8,565 of them were found without a copy of the Scriptures. They sold 26,040 copies, and distributed 6,519 gratuitously; the value of the books sold being \$10,419 02, and the value of those given away \$1,720 99.

Grants of books for colportage, and for sale and gratuitous distribution at home and in foreign lands, were made to the value of about \$18,500, and of funds to the amount of \$3,000.

Letters were presented from the Society's agents and correspondents in other lands: from Mr. Milne, at Tupiza in Bolivia, August 8th, on his way to Potosi, Sucre, and Oruro; from Mr. Brown in Brazil, and Mr. Hamilton in Mexico, recounting difficulties and embarrassments in the circulation of Scriptures; from Mr. Duarte in Cuba, with notes of religious progress there; from Mr. Whipple, who had returned from Orooniah to Tabreez, on the 8th of September; from Mr. Prince, of St. Petersburg, with long and interesting incidents of colportage in Siberia and the Amoor; from Mr. Loomis, with encouraging statements respecting Corean students in Japan; from Mr. McDougall, of Florence, with thanks for a grant of funds; and from the Committee of Evangelization of the Waldensian Church, with an account of Bible distribution in Italy during 1883.

Secretary Hunt made a report of his visits, in September and October, to nine Conferences of the Methodist Episcopal Church in Iowa, Nebraska, Minnesota, and Wisconsin.

The Board placed upon their record an appreciative minute concerning the work of Martin Luther as a translator of the Scriptures into the German language.

One Bible society was recognized as auxiliary in California, another in Kansas, a third in Montana, and a fourth in Texas.

The total receipts for October were \$52,257 53. The number of volumes issued during the month was 136,148, an advance of 35,707 over the corresponding month of 1882.

ACTION OF THE BOARD OF MANAGERS CONCERNING MARTIN LUTHER AS A TRANSLATOR OF THE SCRIPTURES.

The 400th anniversary of the birth of Martin Luther, the great Reformer, will occur on the tenth day of the present month. While Protestant churches throughout the world, with more or less formality, are paying their reverent and grateful tributes to his memory, the Managers of the American Bible would express their high regard for his work as a translator of the Holy Scriptures for the common people of Germany.

His rendering of the original is justly distinguished for fidelity, simplicity, and strength. For three centuries it has kept its commanding place, providing divine guidance and comfort for unnumbered millions, while it has also furnished a common language for one of the greatest nations of Europe.

The Board of Managers will be glad to learn that the auxiliaries of the Society which are soon to hold their anniversaries, pay due regard to the memory of a man whose efforts to disseminate the Holy Scriptures have largely aided in opening the way for their wider circulation in modern times.

LORD COLERIDGE.

The Lord Chief Justice of England, who has recently made a somewhat extended tour through the United States and Canada, made a brief visit to the Bible House, two days before he took his departure for home.

Recent Accessions to the Library of the American Bible Society.

THE CLOSING SCENES OF THE LIFE OF CHRIST. Being a Harmonized Combination of the Four Gospel Histories of the last year of our Saviour's Life. By D. D. Buck, D.D. With an introductory essay by W. D. Wilson, D.D., LL.D. Philadelphia. J. B. Lippincott & Co., 1869.

Presented by the author.

THE NAMES OF BIRDS IN THE MARATHI BIBLE. By Rev. H. J. Bruce. Satara, 1883.

A brief essay of eleven pages, illustrating the difficulties which must be encountered by every translator in finding equivalents for the original Hebrew names of birds.

THE BOY-LOLLARD: A tale of the Readers of Tyndale's New Testament in the times of Henry VIII. By Rev. Frederic A. Reed, A.M. Boston Congregational Sunday School and Publishing Society, 1883.

From the publishers.

This readable story aims at historical accuracy with the colouring of fancy. The scene is laid at a time when a boy who was highly favoured of fortune might possibly be the owner of Wycliffe's Bible in manuscript, and of Tyndale's New Testament, just printed, although the fact of his having such a treasure was a dangerous secret, and the books could only

be read by stealth. Those were the dark days and days of persecution which preceded the dawn of religious liberty and the time when an English family could safely have the Bible in the household. The lights and shadows are beautifully portrayed in the *Boy-Lollard*.

MODERN HEROES OF THE MISSION FIELD. By the Right Rev. W. Pakenham Walsh, D.D., Bishop of Ossory, etc. New York. T. Whittaker, 1882.

From the publisher.

The twelve men here commemorated are representatives of different fields of labour and various modes of action; but they all belong to the nineteenth century, and, with one exception, to Great Britain. The list includes Henry Martyn, William Carey, Adoniram Judson, Robert Morrison, Samuel Marsden, John Williams, William Johnson, John Hunt, Allen Gardner, Alexander Duff, David Livingstone, and Coley Patteson.

It is worth while to note how many of these twelve rendered eminent service in the line of Biblical translations. Bishop Patteson "reduced to system and to grammar between thirty and forty unknown languages of Melanesia." Henry Martyn's "great work was his translation of the New Testament, first into the Hindustani, and next into the Persian tongue," and "he spent the last year of his brief eventful life, at Shiraz, in perfecting his New Testament, and translating the Book of Psalms." In the course of twenty-five years Carey and his associates published translations of Scripture in forty different dialects; his heart was set on this work from the outset, and his last work was to revise his Bengali Bible. Dr. Judson's monument is his Burmese translation of the Bible, with the grammar and dictionary which he compiled. Dr. Morrison led the way as a pioneer in translating the Scriptures into Chinese; John Hunt gave the New Testament to Fiji in its native tongue, and John Williams did a like service for Rarotonga. The other five, though eminently useful, were not conspicuous as translators.

A HAND-BOOK OF INDIA AND BRITISH BURMAH. By W. E. Robbins, Missionary. Cincinnati. Walden and Stowe, 1883.

From the publishers.

Ten years of labour as a missionary have qualified Mr. Robbins to prepare this compact hand-book of information respecting India. He describes the physical outlines of the country, the people, and their religions; and tells also of Anglo-Indian life, and of various efforts for the evangelization of India.

Nineteen principal languages, with a large number of dialects, make it difficult to communicate with the people, but English is becoming more and more a means of communication in all parts of the country. The hill tribes are indebted to missionary workers for whatever they have in the way of written language and literature. The early translations of the Bible were very defective, and the work of revision is still going on; but says Mr. Robbins, "there is, perhaps, not a person in India who can read but has access to the Scriptures in his own tongue, and even in his own dialect."

CENTRAL AFRICA, JAPAN, AND FIJI: A story of missionary enterprise, trials, and triumphs. By Emma Raymond Pitman. New York. American Tract Society.

From the publishers.

The threefold division in this book is suggestive of successive stages of missionary work; what is beginning in Africa is more advanced in Japan, while in Fiji, the new creation is in one sense complete. A brief chapter is devoted to the translations of the Scriptures for the Fijians: and a longer account is given of Bible translation and circulation in Japan, which is in the main correct, although the facts do not warrant the statement, on page 178, that "nearly all the missionaries resident in Yokohama, of every society represented there, assisted in the work" of translating the New Testament. But the immensity of the scale on which Bible work must some day be prosecuted on the "dark continent" is indicated by the statement, based upon the authority of Stanford's "Compendium of African Geography," that no less than 683 different tongues are spoken in Africa, into comparatively few of which the Scriptures have thus far been translated. It is said that in his journey of 7,000 miles across Africa, Stanley did not meet with a single person who had ever heard the gospel.

NOTES ON THE LATE REVISION OF THE NEW TESTAMENT VERSION. By the Rev. Daniel R. Goodwin. New York. Thomas Whittaker, 1883.

From the publisher.

The author takes up the Revised English New Testament, chapter by chapter, for critical review, and cites innumerable cases in which he thinks the departures from the version in common use are unfortunate or uncalled for. Passing by all alterations due to changes in the Greek text, he aims to show various faults and inconsistencies, especially in connection with the treatment of participial forms, the aorist sense, the use of the article, identity of phrasing, and the fundamental principle that as few alterations were to be introduced as possible, consistently with faithfulness. By such a discussion he undertakes to supply some material for a comprehensive judgment of the work.

THE POPULAR HISTORY OF THE TRANSLATION OF THE HOLY SCRIPTURES INTO THE ENGLISH TONGUE. With specimens of the old English versions. By Mrs. H. C. Conant. *Revised Edition*, continuing the history to the present time. By Rev. Thomas J. Conant, D.D. New York. I. K. Funk & Co. [1881.]

From the publishers.

In this revision of Mrs. Conant's original work "such changes have been made as were found necessary to conform it to the present state of knowledge," and an additional chapter brings the history down to the time of the recent revision.

AMONG THE MONGOLS. By Rev. James Gilmour, A.M., London Mission, Peking. With Illustrations. American Tract Society. New York. [n.d.]

From the publishers.

Among the many interesting things in this interesting book, it is specially appropriate to this column to mention a brief sketch of the mission to the Buriats of Mongolia, which was commenced by the London Missionary Society in 1818, but closed by order of the Emperor Nicholas in 1841. One of the permanent fruits of that mission was a version of the Bible by Stallybrass and Swan, of which the Old Testament was printed with the aid of the American Bible Society at Selingsinsk in Siberia, between 1835 and 1840, and the New Testament in London, in 1846.

GOSPEL OF JOHN IN CALMUCK MONGOLIAN. Dr. Schmidt's version, originally printed in St. Petersburg, about the year 1820, and reproduced in fac-simile by photo-engraving process, London, 1877.

Societies Recognized as Auxiliary,

November, 1883.

With Names and Post Office Addresses of Corresponding Secretaries.

Southern California B. S., California, Chas. Bransby, Los Angeles.
Harper Co. B. S., Kansas, W. O. Graham, Harper.
Missoula Co. B. S. Montana, Rev. W. A. Shannon, Missoula.
Walker Co. B. S., Texas, Sanford Gibbs, Huntsville.

Deceased Members.

Rev. William Gothard, Brooklyn, E. D., N. Y.
Rev. D. A. Wallace, D.D., Wooster, Ohio.
Rev. Isaac Willey, Pembroke, N. H.
Rev. Erasmus Q. Fuller, D.D., Atlanta, Ga.
Rev. Horace Eaton, D.D., Palmyra, N. Y.
Silas B. Emmell, Morristown, N. J.
Matthew Mitchell, Cleveland, Ohio.
Rev. Aaron Rogers, East Durham, N. Y.
Emeline B. Paddock, Hudson, N. Y.
Emeline Tobey, Hudson, N. Y.
Rev. D. A. McCreedy, D.D., Pittsburg, Pa.
Hon. Charles J. Albright, Cambridge, Ohio.
George F. DeForest, Freeport, Ill.
Daniel A. Atwater, Schenectady, N. Y.
Frederick D. Lente, M.D., Cold-Spring-on-Hudson, N. Y.
Amos Lamb, East Hamilton, N. Y.
Rev. Shadrack Leader, Centerville, R. I.
William S. Morris, Montclair, N. J.
Charles D. Smith, Redding, Ct.
Mrs. C. G. Dewey, Taberg, N. Y.
Bennett Williams, Greenpoint, N. Y.
William L. Dickinson, Jersey City, N. J.
Rev. E. C. Latimer, Hampden, Ohio.
Barney Weatherwax, Troy, N. Y.
Martin Cooper, West Sand Lake, N. Y.
Margaret J. Haswell, Watervliet, N. Y.
William J. Relyea, Guilderland, N. Y.
Mrs. Louisa T. Bennett, Piqua, Ohio.
Mrs. Matilda Sprink, Albany, N. Y.

Summary of District Superintendents' Reports,

For the month of September, 1883.

Number of District Superintendents reporting.....	17
Auxiliaries, Branches, etc., visited.....	180
Anniversaries attended.....	50
New Societies and Committees formed.....	4
Sermons and Addresses delivered for the Bible cause	159
Letters sent.....	1,417
Miles travelled on official duty.....	23,298
Donations and subscriptions secured for the Bible cause	\$1,864 08

Summary of Bible Distribution in September by Two Hundred and twenty-two Colporteurs and forty-three County Agents reporting.

	Colpor's.	Co. Ag'ts.
Days of service.....	4,475	1,029
Miles travelled.....	56,427	9,975
Families visited by them.....	62,778	18,759
Families found without a copy of the Scriptures	\$565	2,108
Families supplied by sale or gift.....	5,636	1,383
Destitute individuals supplied in addition...	3,662	1,056
Number of books sold.....	26,040	3,700
Value of books sold.....	\$10,419 02	\$1,598 89
Number of books distributed gratuitously...	6,519	1,612
Value of books distributed gratuitously.....	\$1,720 99	\$338 74
Contributions received.....	\$891 98	\$1,148 86

Summary of Forty Annual Reports of Auxiliary Societies,

Received in October, 1883.

Receipts from sales in twelve months.....	\$1,737 81
Receipts from collections and donations.....	3,378 14
Paid American Bible Society on book account.....	2,054 09
Paid American Bible Society on donation account...	2,213 66
Expended on their own fields.....	824 71
Value of books donated.....	252 86
Value of stock on hand at date.....	4,122 68
No. of these Auxiliaries reporting general operations	9
Collecting and distributing Agents employed.....	9
Families visited by them.....	13,839
Families found destitute.....	1,801
Destitute families supplied.....	812
Destitute individuals supplied in addition.....	137
Sabbath and other schools supplied.....	10

RECEIPTS IN OCTOBER, 1883.

FOR GENERAL PURPOSES.

A Friend, Greenfield, Ohio.....	\$50 00
A Friend, Georgetown, D. C.....	1 00
A Friend, Huntsville, Texas.....	1 00
Anonymous.....	20 00
Banon, William, Spencer, W. Va.....	25 00
Burnham, Hannah P., La Salle, Ill.....	100 00
Cash, Pa.....	81
Cash, Louisville, Ky.....	25
Collections by Colporteurs.....	891 98
Fishback and Co., Brookings, Dak.....	3 00
Harman, Wesley, St. Lawrence Co., N. Y.....	47 84
Hester, N., Lexington, Texas.....	5 00
Richardson, Mrs. John, New York.....	35 00
Skey, Mrs., Sr., and G. W., San Francisco, Cal.....	10 00
Thomas, Rev. J., and Family, Larned, Ks.....	4 00
Hannah W. Richardson Legacy Fund.....	50 00
Alexander Campbell Fund.....	49 75
E. J. M. Hale Fund.....	165 00
Jacob Harman Fund.....	340 00

LEGACIES.

Earnest, George, late of Baltimore, Md.....	1,010 26
Hall, Rev. Thomas J., late of Farmington, Tenn.....	20 00
Meharry, Jesse, late of Tippecanoe Co., Ind.....	2,000 00
Penharwood, Francis, late of Gambier, Ohio	100 00
Pitkin, Caleb, late of Hudson, Ohio.....	55 50
Rawlings, Lucinda, late of Loudon Co., Va.....	183 72
Richardson, Hannah W., late of Philadelphia, Pa.....	5,000 00
Sanford, Rev. Alvah, late of Granville, Ohio.....	148 59
Sheerer, William, late of Hanover, Ind.....	50 00

1,799 63

8,518 07

CHURCH COLLECTIONS.

ALABAMA.	
Alabama Conference, Meth. Ep. Ch.....	\$1 50
Georgiana, Baptist Ch.....	2 25
Livingston, Baptist Ch.....	6 70
Montgomery District Conference, Meth. Ep. Ch. South.....	8 25
Pine Apple, Meth. Ep. Ch. South.....	6 25
Union Springs, Meth. Ep. Ch. South.....	15 05
COLORADO.	
Colorado Meth. Ep. Conference.....	35 50
CONNECTICUT.	
Talcothville, Cong. Ch.....	46 76
GEORGIA.	
Georgia Conference, Meth. Ep. Ch.....	2 60
Savannah Conference, Meth. Ep. Ch.....	13 75
ILLINOIS.	
Kewanee, Primitive Meth. Ch.....	6 00
Northwest Norwegian Conf'ce, Meth. Ep. Ch.....	34 57
Rock River Conference, Meth. Ep. Ch.....	6 55
Rock River Conf., M. E. Ch. (Whiteside Fund)	15 00
INDIANA.	
Southeast Ind. Conference, Meth. Ep. Ch.....	46 41
IOWA.	
Des Moines Conference, Meth. Ep. Ch.....	52 08
Iowa Conference, Meth. Ep. Ch.....	26 20
KANSAS.	
Bronson, Meth. Ep. Ch. South.....	60
Howard City, Meth. Ep. Ch. South.....	1 00
Western German Meth. Ep. Conference.....	20 00
Wyandot, Meth. Ep. Ch. South.....	1 00
KENTUCKY.	
Kentucky Conference, Meth. Ep. Ch. South.....	2 50
Lexington Conference, Meth. Ep. Ch.....	16 73
Louisville Conference, Meth. Ep. Ch. South.....	12 30
MAINE.	
East Radfield, Meth. Ep. Ch.....	1 00
MASSACHUSETTS.	
Lanesville, Cong. Ch.....	2 42
MICHIGAN.	
Michigan Conference, Meth. Ep. Ch.....	202 86
MISSOURI.	
California German Evang. Ch.....	6 00
Chillicothe, Three churches in.....	15 00
Independence, Churches in.....	16 25
Schuyler County, South Prairie S. School.....	1 10
South West Missouri Conf'ce, M. E. Ch. South	108 20
NEBRASKA.	
West Neb. Mission, Meth. Ep. Ch.....	3 06
NEW YORK.	
Central New York Conference, Meth. Ep. Ch.....	356 25
Genesee Conference, Meth. Ep. Ch.....	205 00
Matteawan, First Pres. Ch.....	19 00
New York Conference, Free Meth. Ch.....	17 72
Poughkeepsie, Second Reformed Ch.....	70 22
Troy, Trinity Meth. Ep. Ch.....	14 23
Waterford, First Pres. Ch.....	4 90
OHIO.	
Austintown, Cong. Ch.....	6 00
Cincinnati Conference, Meth. Ep. Ch.....	5 45
TENNESSEE.	
Nashville, Church in Fisk University.....	2 74
Tennessee Conference, Meth. Ep. Ch.....	8 05
VERMONT.	
Poultney, Meth. Ep. Ch.....	6 00
WISCONSIN.	
West Wisconsin Conference, Meth. Ep. Ch.....	74 25
1,525 25	
AVAILS OF SALES BY THOSE TO WHOM BOOKS HAVE BEEN GIVEN.	
Rev. James F. Baker, Columbia, S. C.....	10 00
S. P. Cushman, New Orleans, La.....	23 05
Rev. John P. James, Boydton, Va.....	8 00
C. Madsen, Sturgeon Bay, Wis.....	1 18
Mrs. A. E. W. Robertson, Taliahassee, Ind. Ter.....	3 50
James C. Sefton, Fort Gibson, Ind. Ter.....	4 49

T. J. Phillips, Madison, Fla.....	\$10 00
Rev. M. F. Troxelle, Eureka, Ks.....	5 63
American Missionary Association, New York.....	75 00
Kansas Central Agency.....	98 45
Western Washington Bible Society, W. T.....	54 80

\$394 10

AUXILIARY SOCIETIES.

	Credited as Donation.	Credited on Account.
Aiken County, S. C.....		40 00
Audrain County, Mo.....		52 35
Aberdeen, Dak.....		50 00
Adams County, Neb.....		40 19
Allen County, Ind.....		75 00
Adams County, Ohio.....		25 00
Alabama.....		165 00
Alameda and Contra Costa, Cal.....		157 80
Brookings County, Dak.....	8 89	30 40
Brown County, Minn.....	4 80	28 92
Bent County, Col.....	2 15	14 56
Berkeley County, W. Va.....	31 26	57 00
Broome County, N. Y.....	90 00	
Bergen County, N. J.....		139 01
Bartow County, Ga.....		44 06
Barnesville, Ga.....		25 00
Beadle County, Dak.....		50 00
Buchanan County, Mo.....		55 85
Bozeman, Montana.....		66 50
Buchanan County, Iowa.....		80 00
Conecuh County, Ala.....		10 00
Carroll County, Ga.....		18 05
Clayton County, Ga.....		12 00
California.....		500 00
Clay County, Dak.....		29 45
Coddington County, Dak.....		20 18
Chaffee Co. Bible Committee, Col.....		5 15
Clarke County, Ohio.....		49 95
Calro and Vicinity, W. Va.....		11 26
Cincinnati Young Men's, Ohio.....		305 40
Clinton County, Ind.....		18 60
Central, Cal.....		12 20
Cisco, Texas.....		50 00
Columbia County, Wis.....		27 14
Davless County, Ind.....	20 00	
Dubois County, Ind.....	20 00	
Douglas Co. Bible Committee, Col.....	1 50	
De Kalb County, Ga.....		3 00
Des Moines County, Iowa.....		24 82
Durham, N. C.....		22 73
Delaware.....		106 15
Deep River, Ct.....		26 06
Evans, Col.....	32 75	10 75
Enfield Township, Ill.....	135 00	
Essex County, N. J.....	150 00	850 00
Elkhart and Vicinity, Ind.....		126 80
Eminence, Ky.....		29 44
Essex County, N. Y.....		122 69
Fremont County, Col.....	12 00	28 80
Freedom Welsh, N. Y.....	100 00	24 00
Fayette County, Washington, Ohio.....		100 00
Fenton, Mich.....		43 37
Fulton and Hamilton County, N. Y.....		280 31
Franklin County, Iowa.....		79 48
Fairfield County, Ohio.....		150 23
Fulton County, Ohio.....		88 29
Fayette County, Ill.....		50 00
Griffin, Ga.....		75 00
Greene and Vicinity, Iowa.....		37 62
Houston County, Minn.....		1 50
Hicksville, Ohio.....		46 00
Hamblen County, Tenn.....		25 00
Iroquois County, Ill.....	2 00	
Jefferson County, W. Va.....		77 80
Knox County, Ind.....		22 72
Kansas City, Mo.....		25 00
Kennebec County, Me.....		15 00
Long Island, N. Y.....	30 00	
Logan County, Ill.....	2 00	
Lucas County, Iowa.....		43 47
Las Animas County, Col.....		32 00
Logan County, Ky.....		10 15
Lincoln County, N. C.....		25 00
Lawrence County, Mo.....		50 00
Lyons County, Minn.....		17 73
Lawrence County, Ohio.....		60 00
Louisville and Vicinity, Ky.....		91 20
M'Ninn County, Tenn.....	67 00	
Mercer County, N. J.....	650 00	

	Credited as Donation.	Credited on Account.
Marshall County, Ks.....		\$12 87
Monroe County, Ga.....		2 40
Montgomery County, Ill.....		11 00
Montgomery County, Ky.....		82 33
Madison County, Ohio.....		103 98
Morris County, Texas.....		20 00
Macon (Bibb County), Ga.....		89 05
Muscatine County, Iowa.....		54 32
Massachusetts.....		475 00
Nashville, Tenn.....		153 81
Nevada.....		13 35
Ontario County, N. Y.....	20 00	
Oregon.....		135 50
Owingsville and Vicinity, Ky.....		57 75
Oso, Texas.....		16 43
Oswego County, N. Y.....		70
Palo Alto County, Iowa.....		35
Pennsylvania.....	80 00	3,500 00
Peoria County, Ill.....	5 00	
Pueblo County, Col.....		28 00
Page County, Iowa.....		26 15
Perry County, Ill.....		20 00
Plymouth, Ohio.....		3 00
Portage County, Ohio.....		70 06
Red Hook, N. Y.....	93 29	
Redwood County, Minn.....	7 25	14 31
Renville County, Minn.....	8 10	
Rhode Island.....		400 00
Reidsville, N. C.....		20 00
South Norwalk and Vicinity, Ct.....		9 00
Salem Township, Ohio.....		11 34
Shawnee Welsh, Ohio.....		35 02
Springville, Ala.....		20 42
Selma, Ala.....		85 00
Saline County, Ks.....		39 00
Story County, Iowa.....		52 55
Sharpsburg and Vicinity, Ky.....		28 70
Shelby County, Ohio.....		50 00
Shenandoah Welsh, Pa.....		8 73
Southern California, Cal.....		28 80
Sacramento, Cal.....		14 25
Smith County, Texas.....		32 00
Sauk Prairie, Wis.....		30 00
Tazewell County, Ill.....	5 00	
Tuscaloosa, Ala.....		22 60
Ulster County, N. Y.....		295 71
Union County, Dak.....		28 16
Upshur County, W. Va.....		37 27
Union County, N. J.....		225 00
Union County, Ohio.....		99 35
Union County, Miss.....		35 00
Vanderburg County, Ind.....		300 70
Vermont.....		575 99
Weid County, Col.....	30 00	26 80
Wayne Branch, Ohio.....	40 00	
Westchester County, N. Y.....	850 00	150 00
Waxhaw, S. C.....	38 50	
Wabash County, Ill.....	1 00	67 80
White County, Ill.....	3 80	90 65
Washington County, N. Y.....		210 00
Wright County, Minn.....		15 79
Washington County, Neb.....		5 00
Wayne County, Mich.....		20 00
Winsted, Ct.....		10 15
Wilmington Female, Del.....		21 25
Walker County, Texas.....		116 05
Winnsborough, Texas.....		52 34
Yankton County, Dak.....	100 00	36 05
York County, Neb.....		55 00

\$2,585 29 13,263 41 = 15,848 70

Rev. J. L. Lyons, Dist. Supt., Fla.....	86
Kansas Central Agency.....	33 02
Brazil Agency.....	398 90
Levant Agency.....	5,321 97
	5,754 75

MISCELLANEOUS.

Interest.....	1,198 75
Trade Sales.....	758 55
Retail Sales.....	2,589 17
Sales by Colporteurs.....	10,444 32
Rents.....	2,460 80
Record Subscriptions.....	8 60
Sundries.....	1,057 34

\$52,257 53

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

S. WELLS WILLIAMS, LL.D.	President.
REV. EDWARD W. GILMAN, D.D.	Corresponding Secretaries.
REV. ALEXANDER MCLEAN, D.D.	
REV. ALBERT S. HUNT, D.D.	
ANDREW L. TAYLOR	Assistant Treasurer.
CALEB T. ROWE	General Agent.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Assistant Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

Bibles of all sizes in substantial and attractive bindings, at prices varying from twenty-five cents to twenty-seven dollars. Testaments from five cents upwards.

DISTRICT SUPERINTENDENTS.

FIELD OF LABOUR.	NAME AND POST-OFFICE ADDRESS.
Alabama & West Florida	Rev. R. S. HOLCOMBE, Tuskegee, Ala.
Arkansas	Rev. W. H. VERNOR, D.D., Little Rock, Ark.
California & Nevada	Rev. JOHN THOMPSON, Oakland, Cal.
Georgia & Florida	Rev. J. L. LYONS, Jacksonville, Florida.
Illinois & West'n Indiana	Rev. E. G. SMITH, Morrison, Whiteside Co., Ill.
Iowa	Rev. O. J. SQUIRES, Mt. Vernon, Iowa.
Kansas	Rev. J. J. THOMPSON, Topeka, Kansas.
Kentucky & Tennessee	Rev. GEO. S. SAVAGE, M.D., Covington, Ky.
Michigan & Wisconsin	Rev. ANDREW J. MEAD, Appleton, Wis.
Minnesota & Dakota	Rev. JOHN HINTON, Faribault, Rice County, Minn.
Missouri	Rev. EDMUND WRIGHT, St. Louis, Mo.
Nebraska, Colorado, & Wyoming	Rev. GEO. W. WAINWRIGHT, Blair, Neb.
North & South Carolina	Rev. C. H. WILEY, D.D., Winston, Forsyth Co., N. C.
Ohio & Eastern Indiana	Rev. E. S. GILLETTE, Cleveland, Ohio.
Oregon & Wash. Ter	Rev. P. C. HETZLER, Salem, Oregon.
Texas	Rev. WILLIAM B. RANKIN, Austin, Texas.
Utah, Idaho, & Montana	Rev. H. D. FISHER, D.D., Salt Lake City, Utah.
West Virginia	Rev. WALTER R. LONG, Wheeling, W. Va.

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given immediately to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of ———, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1883, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the officers of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.